



INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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Growth Of Numbers Forcing Indians Into Towns, Cities

(WINNIPEG FREE PRESS REPORT)

WINNIPEG, Man. — Canada's Indian population — long on the decline — is making a dramatic comeback, and the pressure of numbers on reservations is forcing more Indians into the towns and cities of the country.

A picture of present day Indians marching in increasing numbers out of the reservations to which their forefathers retreated was drawn in Winnipeg Jan. 23, by J. H. Gordon, welfare superintendent of the federal Indian affairs branch.

Speaking at the opening session of the annual conference on Indians and Metis, he said that Canada's Indian population had climbed more than 18 per cent in the past 10 years — from 135,000 to about 160,000.

What's more, the march to the cities and towns is going to speed up in the years ahead, said Mr. Gordon.

He Needs Help

He warned that if the Indian was to survive in his new way of life, he would have to receive the help of the white man whose community he joined.

Mr. Gordon listed this code of conduct for white men in their relations with the Indians;

- Avoid social or job discrimination.
- Grant the Indian equal educational and vocational opportunities.
- Grant the Indian equal wages and other benefits.
- Recognize that he has a different background and culture and make allowances for it.
- Avoid a patronizing or condescending attitude toward him.
- Give him total physical freedom in the community.
- Give him a part in any program designed to aid Indians.
- Get to know the Indians by studying his history, background and culture.
- Don't be impatient with the Indian, and don't do anything for him that he can do himself.
- Don't expect too much from him too quickly in his new environment.
- Place community resources behind his assimilation.
- Avoid setting up special agencies to help him. Instead, treat him as one of the commu-

nity by letting him enjoy the same services open to everyone else.

Where They Go

In their march from the reservations, Indians were heading for major centres like Toronto, Winnipeg and Vancouver — but also to new industrial towns in the north. These towns offered some of the best prospects for them, for they offered jobs in areas where the Indian felt more at home than in the cities to the south.

Mr. Gordon reviewed a new federal government program to train Indians for the adjustment to the white man's way of life. The program has been in operation about a year but had already accomplished "much."

Although the pressure of population was the main reason for the exodus from the reservations, other factors were a drop in fur prices, higher prices of

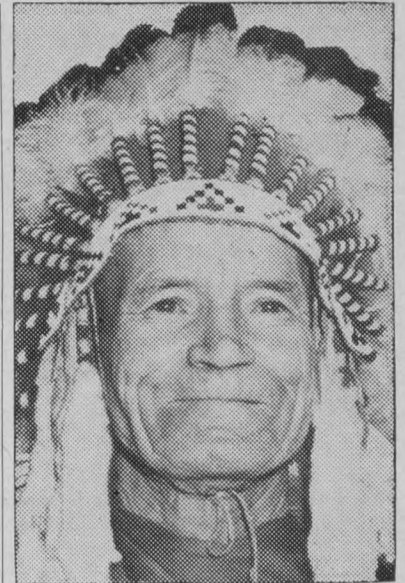
goods and supplies needed for life on the reserve, and enticing wages outside.

First Indian Senator Hails From Alberta

OTTAWA, Ont.—James Gladstone, 70, today a successful ranch operator near Cardston, Alberta, is the first Indian to be named to the Canadian Senate. In his youth, he was one of the first boys to enroll at St. Paul's Anglican Mission on the Blood Reserve in Southern Alberta.

Although Senator Gladstone's legal status is that of an Indian, his father was William Shanks Gladstone, a Scot; his mother was a full-blood Indian.

At one time, Senator Gladstone was a typesetter for the Calgary Herald. He served as a



Hon. Senator J. Gladstone

scout for the Royal North West Mounted Police, and is now a successful rancher on the Blood Reserve. His tribal name is "Many Guns."

Congratulations to Canada's first Indian senator, representing 160,000 Indians across the land.



Discussing the fourth annual conference on Indians and Metis are Gilbert Abraham, of Winnipeg; Miss Beatrice Brigden, chairman of the conference; Jim Starr, of Fort Alexander; and Bernard Grafton, of the Winnipeg planning committee for the conference. (Winnipeg Free Press)

INDIAN RECORD

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Father Renaud's Comments on the Winnipeg Conference

In a letter addressed to all Indian readers of the Record, Rev. A. Renaud, O.M.I., writes:

I have just come back from Winnipeg, from a conference organized by the local Welfare Council. It was called to study and improve the relations between people of different origins living in the great capital of Manitoba, particularly between people like yourselves whose ancestors have lived in North America for thousands of years, and others who are fourth or fifth generation Canadians at the most.

It was a good conference. There were many participants of Indian descent, some of them chiefs and councillors from nearby Indian Communities.

There were many other chiefs also, although they do not carry that lofty title in their communities. They were leaders from various organizations, officials from different government departments, directors of city services, heads of business firms, school principals and teachers, priests and ministers.

They all had one common point of interest: how to stimulate mutual understanding and respect between Indians and other Canadians.

It was a good conference because not only did the participants discover practical means of improving relations between Indians and "whites", but they themselves grew into a better knowledge of each other. What made this possible was the contribution of the Indians who were there. They were genuine Indians who knew what they were talking about but furthermore they were not afraid to say what they felt and to say it in good English.

I have often told you in the classrooms that if you are really proud to be Indians and if you want to improve conditions on the reserves and every where around you, you must work like beavers in school, particularly learning English.

It is wonderful that you should know so much about your own people and speak the language of your grandfathers. But the best Indian is not the one who hoards things but the one who shares constantly with his fellow countrymen.

How can the majority of us, poor stupid newcomers to Canada who can barely speak one language correctly, let alone learning a second one, know what makes you so proud, or what hurts you so much in our relations with you, unless you tell us?

That is why the conference in Winnipeg was so successful and why it was truly a "Meeting of the Trails", as the younger

Indians present called their part of the program. It may not bring about an immediate change of climate around the Indians living in Winnipeg, but it is a forward step in the right direction.

Let's have more conferences like this one everywhere in Canada; let's have more of you tell us what you feel and what you want. Eventually there will be a strong bridge across the gap now separating Indians and whites, and we will be all the happier for it.

Minor Blackfoot Chief Dies

Joseph Heavy Shield, a minor chief of the Blackfoot Tribe for 30 years until his retirement four years ago, died at his home in Gleichen, Dec. 27, aged 80. Born in Gleichen, he was a cattle and horse rancher.

Besides his wife, Mary, he is survived by two daughters, Mrs. Mary Running Rabbit, and Mrs. Emma Running Rabbit; two stepsons, Francis Black Cattle and N. Black Cattle; and ten grandchildren, all of Gleichen.

Requiem high mass was celebrated in the Crowfoot Mission, Cluny and burial followed in the Blackfoot Catholic cemetery at Gleichen.

Editorial

INDIAN SENATOR

This history-making appointment heralds in new era in the administration of Indian Affairs and is official acknowledgement of the role played by the true native sons of our vast domain. In the Senate he will speak for a nation comprising many peoples from the West coast's Haidas to the Maritime's Micmacs.

This appointment is the best vindication of the "Hobbema incident" which led to a change in the Indian Act permitting part Indians who have acquired Treaty rights to retain these rights unchallenged.

The blue-eyed pink-cheeked 70-year-old senator who hails from the Blood reserve in Southern Alberta is really only one-half Indian, as his father was a Scottish settler. It would have been almost impossible to find a full-blood Indian to fill this honourable post in Canada's Upper House.

Akaynamuka (Many-guns) is the Senator's tribal name. Having studied in residential schools, he became interpreter and scout for the N.W.M.P. and later undertook farming and ranching on Canada's largest and most prosperous reserve. He introduced the first tractor on the reserve back in 1920; he now has 720 acres under cultivation and a herd of 400 Hereford cattle.

As President of the Indian Association of Alberta (1945-54), he spoke for his adopted people in Ottawa. He was also presented to Her Majesty Queen Elizabeth.

The Prime Minister met Mr. Gladstone for the first time last summer. Last month, being asked if he could fulfill the property qualifications for senatorship he drove with his wife to nearby Cardston and paid cash for a five-room bungalow.

Senator Gladstone, being a Treaty Indian, never voted in his life, never paid income tax. However, his senatorial salary of \$8,000, being earned off the reserve, will be taxable.

First Inhabitants Are Lone Modern Pioneers

(Winnipeg Free Press)

Indians of North America stand alone as "twentieth century pioneers" the fourth annual conference on Indians and Metis was told.

Rev. Gradus C. Aalberts, of Minneapolis, observed that Indians are coming to the cities, and said it is the people facing a new world in modern cities who are the present-day pioneers.

Mr. Aalberts described the "community responsibility" resulting from the influx of Indians into cities.

In labor and employment, he said, Indians often cannot understand why there should be deductions from their pay cheques. In this area, considerable counselling is required.

Indians coming to work in the city often lack the time and experience necessary to get good jobs. This problem, Mr. Aalberts said, can only be overcome by time and years of consistent service.

Little Discrimination

There have been few signs of racial discrimination against Indian labor, and when discrimination does exist, it is often of their own making. Many lack a work pattern and fail to reckon with the element of punctuality.

"This, of course, is due to a lack of preparation for city living, and because it stands in direct contrast with former work habits," Mr. Aalberts said.

Indian families frequently find themselves living in slums. "All of us as citizens must place this on our agenda as one of our serious concerns," Mr. Aalberts said.

"All of us must encourage young people to prepare them-

selves for life, and take every opportunity offered.

Not Prepared

"Surely, one of the reasons why the Indian race has been slow in the process of integration is because they were not prepared and trained to enter competitive society."

Many Indians are not aware of medical services that are available. These services should be explained to them before they come to the city.

"Often our first task regarding religion is not to interest the church person in the life of the church, but to interest the membership of the church in the life of Indian people.

"The social and spiritual experiences of the Indian person can become complete only as he is made to feel that he is equal with all other members of the society in which he lives."

Priest Writes New Hymnal

GROUARD, Alta. — Father Alexandre Costa, O.M.I., has published an illustrated book of Catholic hymns and Gregorian chant translated into an Indian dialect.

Father Costa's hymnal won the praise of Bishop Henri Routhier, Vicar Apostolic of Grouard, whose imprimatur it bears. This is the second publication prepared by Father Costa especially for the Indians of the Hay Lakes region near here. The first was a catechism adapted for their use. It was published about two years ago.

Hobbema Agency

Closed Retreat at St. Albert

ST. ALBERT, Alta.—Twenty-five Indians from Hobbema, Winterburn, Riviere-qui-Barre, Saddle Lake, Good Fish Lake and Long Lake attended a closed retreat at the Star of the North Retreat House, Nov. 19-21.

They spent 48 golden hours in prayer and in complete silence. The retreat was preached by Fathers O. Fournier and A. Duhaime, O.M.I.

In the evening, a forum was led by Fathers E. Rheame, H. Lyonnais and A. Allard, O.M.I., with the retreatants. Topics and problems discussed were:

The husband should exercise a stricter authority on his children and make sure that they receive a thoroughly Christian education;

Bootlegging bleeds the family; Pray at home with the wife and children, young and old;

Not to listen to preachers who trespass on the reserves;

A retreat should be held annually on each reserve;

Receive oftener Holy Communion now that the new regulations ease the fast;

Attend church on Sundays with the family;

Indians should give more support to their church and to their missionary;

The Catholic Indian League should be organized as soon as possible on all Indian reserves.

The retreatants came out of the assembly hall more convinced that something should be done to raise the spiritual living standards of the reserves.

The next day, all the retreatants received Holy Communion and in the afternoon went back home spiritually happy and looking forward to another closed retreat next year.

GRISWOLD HOCKEY

GRISWOLD, Man.—The Oak River Sioux have joined the Intermediate Senior local hockey league with Kenton, Lenore, Cromer, Elkhorn, Hargrave and Reeder. So far, most of the games have been won by the Griswold Sioux.

Coach is Indian agent Mr. Calderstone.

Goalies: Garry Crampain, Raymond Williams; defense: Pete Whitecloud, Edwin Taylor, John Hapa, Eli Tachan, Walter Pratt and Ernest Steele; 1st line: Vic Tachan, Stan McKay and Arthur Wambdi; 2nd line: Herman Hapa, Jr., Johnnie Taylor and Leroy Chaske; 3rd line: Hector Bunn, Kingsley Steele and Mason Williams.

Captain is Stanley McKay and the manager is John Sioux.



Twenty-five Cree Indians from Central Alberta reserves attended a closed retreat at St. Albert Retreat House, last November. They are pictured here with Fathers O. Fournier and A. Allard, both O.M.I.

MISSIONARY ASSOCIATION AT THE ERMINESKIN INDIAN SCHOOL

HOBBEMA, Alta.—The M.A.-M.I. is still going strong in our midst this year. Grades 8, 9 and 10 form the senior section; Grades 5, 6 and 7, the junior section.

The executive of the senior section are: Raymond Cutknife, president; Norma Okimaw, vice-president; George Saddleback, secretary; Edna Crier, treasurer.

The section is divided into four committees: boys' committees—spiritual, Victor Buffalo; educational, Floyd Buffalo; social, Thomy Minde; apostolic, Freddie Crate.

Girls' committees: spiritual, Annie Saddleback; educational, Vera Lynch; social, Theresa Whitebear; apostolic, M. Rose Swampy.

Each leader has ten helpers. The sections hold weekly meetings discussing problems that will help them to become good Christians and better citizens of tomorrow. A social party and lunch close the meetings.

Once a month, the senior section invites a guest speaker. In October, Father G. M. Latour, O.M.I., principal, gave us good counsel as how to spend a fruitful school year and told us we should do things by ourselves so as to develop our character with a sense of responsibility. Raymond Cutknife welcomed Father; Norma Okimaw thanked him for his constructive speech.

In November, Mr. J. B. Kramer, general merchant at Hobbema, a former pupil of our school, was invited and gave us an interesting history of Hobbema and the surrounding Indian reserves. He told us of the old Chief Ermineskin who invited the priests to live on the reserves to preach the words of God and to administer the sacraments to his people. Edna Crier thanked

Mr. Kramer, who was presented by George Saddleback.

The junior section is set on the same pattern as the senior one. The executive is: George Wolfe, president; Harry Lightning, secretary; Celina Simon, vice-president; and Clara Saddleback, treasurer.

The director of the Association is Father Latour; the chaplain, Father A. Allard, O.M.I.; the assistants: Sisters St. Zenon, for the seniors; Sister Alphonse-Marie, for the juniors.

A reception took place Dec. 8, presided by Father Principal. The new members are Mildred, Beatrice and Doris Arcand, Rita and Victoria Anigbelle, Josephine and Jean Littlechild, Edna Simon, Margaret Ermineskin, Virginia Crane, Elizabeth Wildcat, Shirley Soosay; Lloyd and Richard Arcand, Clifford Ward, Gerard and George Wolfe, Jimmy Crate, Larry Papin, Tony Minde, Francis Roan, Irene Ward and Mariam Thom.

Indian Cadet Corps No. 2439

HOBBEMA, Alta. — Floyd and Victor Buffalo, Joseph Swampy, Herman Cutknife received certificates to act as senior leaders, Wilfrid Boman as senior leader instructor and 2nd Lt. Lawrence Wildcat, C.S. of C. as chief instructor. Maurice Arcand and Freddie Crate passed their exams for junior leaders.

Floyd Buffalo, Joseph Swampy and Herman Cutknife were promoted to C/Sgts; Victor Buffalo, to C/St.Sgt; Wilfrid Boman, to C/Lt; and Lawrence Wildcat, to 1st Lt., C.S. of C.

The Cadets attended seven weeks training at the Army Cadets Camp, Vernon, B.C., last summer.

1st Lt. Lawrence Wildcat, chief instructor, was married in Oct. to Miss Jacks in Vernon, B.C. Miss Jacks is from near Vernon and attended the Indian residential school at Kamloops, B.C. The chaplain of the Corps is Father Capt. A. Allard, O.M.I.

Saskatchewan Indians Vote For "Asking"

(Regina Leader-Post)

REGINA — Premier T. C. Douglas says Indians on Saskatchewan reservations will get the vote as soon as they ask for it.

He was commenting on a statement from Ottawa from former Agriculture Minister James Gardiner that all Indians should have the right to vote.

"We have at our conventions gone on record year after year as saying we are prepared to give Indians the vote," Mr. Douglas said. "But until the Indian bands themselves make up their minds that they want

it there is little we can do about it."

The premier said many Indians are horrified at the idea of enfranchisement because they fear they will lose their treaty rights and what security they have. This was not true.

"We had a conference with the Indians some years ago to try to settle this but it came to nothing," Mr. Douglas said. "Now we have a committee working on it, and its members feel there is a change of feeling among the Indians."



The story of the Nativity is explained in the Cree Indian language by eight-year-old Daniel Matthew to Flight Sergeant John Desparois, of Montreal, a radar operator on the Mid-Canada Line. Daniel's teacher, Rev. Louis-Phillipe Pepin, of the Oblate Order, helps with the translation from Cree to English.

Blood Indian To Fill Post As Assistant Agent In North

A large ceremonial dance was held on the Blood Indian Reserve recently in honor of Horace Gladstone, who has been appointed assistant Indian agent at Hay Lakes in northern Alberta.

The dance was sponsored by the Headdress Society, or Sam-ix, of which Mr. Gladstone is a prominent member. It was held at the Standoff community hall and is the first large dance on the reserve since the band hall was destroyed by fire last August.

More than 500 people from all parts of the reserve were in attendance to participate in the Owl and Prairie Chicken dances. Announcer was John Across the Mountain, while the head singer was Luke Wells. Other singers came from the

Headdresses and other age societies to which they are allied. The Headdress Society is under the leadership of Dick Wells.

Parka for north

During the evening, Mr. Gladstone was presented with a lined parka while Mrs. Gladstone received a tooled leather purse, a Hudson's Bay blanket and other gifts. A cash presentation was also made to the couple.

Mr. Gladstone, a treaty member of the Blood Indian tribe, has been employed by the band as farm supervisor for the past two years. His new appointment is in the Fort Vermilion Indian Agency, where he will be in charge of the isolated area around Hay Lakes. The Indians there have only recently been allotted reserves, and live primarily by trapping and hunting.

Give All Indians Vote: Gardiner

OTTAWA — Veteran parliamentarian Rt. Hon. J. G. Gardiner said, recently, he favors all Indians having the right to vote.

The former Liberal agriculture minister said some people feel the Indians are not ready for the franchise. He added, however, that he had met many people who were not Indians and wondered why they were entitled to vote.

The principle of the measure, introduced by Frank Howard (CCF — Skeena), won support from several members, including government supporters. But it was debated to the end of the hour devoted to private members' bills and therefore no vote could be taken on its second-reading stage.

"I don't understand why we can't find a way to give them all the vote," said Mr. Gardiner. "They can no longer be considered any different from the rest of us."

Mr. Howard said the purpose of his bill was to delete restrictions in the Indian act on the voting rights of Indians.

He added that some now have the vote. These included ex-service men and their wives and those who waive treaty rights and do not live on reservations.

Indians also have the franchise in provincial elections in British Columbia, Manitoba, Ontario, Nova Scotia and Newfoundland.

Apron Strings Keep Mother From Council

ORILLIA, Jan. 3. — Mrs. Elizabeth Snache has bowed to the male dictum that a woman's place is in the home and will not seek a position on the nearby Rama Indian reserve's five-member council.

Mrs. Snache, 51, the mother of five grown children, was the first woman ever nominated for a post on the reserve's ruling body. But apparently her husband, Ryerson, had ideas of his own and Mrs. Snache declined to qualify for the job.

St. Mary's Residential School Wins Hockey Tournament

by M. St. Jacques, O.M.I.

KENORA, Ont. — January 15 and 16, were busy days at the Thistle Rink, in Kenora. The Indian hockey tournament for the residential schools of Northwestern Ontario was on. The five schools concerned in the tournament were: McIntosh, Sioux Lookout, Fort Frances, Cecilia Jeffrey and St. Mary's, both of Kenora. One team, Bantam class, was entered in the match by each residential school.

For two days, the battle was on, active, pressing and furious at times. Boys of all sizes, height and ability gave a wonderful display of hockey. Some kids, though small, seemed jet propelled on the ice, flying from one end of the rink to the other.

In the semi-finals fort Frances and St. Mary's came on top, eliminating all other teams. The finals were fought Jan. 16.

The excitement was great, bets were made. Fast skating St. Mary's hurled themselves mercilessly against Fort Frances. St. Mary's won by a score of 8-6.

Mr. E. Law, Supt. of Kenora Agency, presented the trophy to the captain of the team and a crest to each player. Four additional awards were also made by Mr. Law.

Wilfrid Keesick, of McIntosh, won the "Most-valuable-player-award-on-his-team" award. The best goalie award went to Lawrence Baxter, of Sioux Lookout. Fred Nesacapo, of Cecilia Jeffrey, was selected as most outstanding player of the tournament and Roger Martin, of Fort Frances, was named outstanding player in the final game.

Thanks to the Department of Indian Affairs and the Principals of schools for arranging this tournament.

All teams put in a stiff competition, but good, clean, fast hockey was played at all games. Winner or looser could take it with a smile and restraint. Contrary to many beliefs, Indians can appreciate justice, fair-play and sane pleasure. They know beauty and appreciation.

Oil Strike Will Enrich 2,600 Indians

CALGARY, Alta. — Close to 2,600 Blood Indians on the largest Indian reservation in Canada stand to gain from a dramatic oil strike on their property near Lethbridge.

Industry sources are enthusiastically predicting the find on the Blood reservation may be the first major oil field on the plains of southern Alberta.

The find was made by Pan American Petroleum Corporation on a farmout from National Petroleum Corporation 18 miles south-west of Lethbridge. Spokesmen are talking in terms of a field embracing 25,000 to 50,000 acres.

Current estimates are that 99 per cent of the 350,000-acre Indian reservation now is under lease.

When the field is developed the Blood Indians will benefit from the production on a graduated royalty basis. If the field proved to be a top-notch producer with an output of more than 1,800 barrels a month, the Indians would get a 15 per cent royalty.

This does not mean the Indians as individuals will be handed cheques every month by the oil companies. Royalty revenues usually go into a capital account maintained for the Indians in Ottawa.

FIRST PRIZE FOR INDIAN GARDENS AWARDED TO PEIGAN WOMAN

To Mrs. Gus Weasel Bear, Brocket, a cheque for \$8.00 was awarded by the Department of Indian Affairs for the best garden on the reservation west of Fort Macleod.

Blood Reserve Concert

CARDSTON — A large appreciative audience from Cardston and the Blood Reserve attended a concert at the St. Mary's catholic School on the Blood Reserve recently. Performing were Earl Doucette of the school staff, tenor; and Miss Grace Lavallee of File Hills, Sask. Both sang several numbers accompanied by Mrs. Earl Doucette on piano.

Other numbers included numbers by a mixed chorus from Blood Reserve conducted by Father Goutier, and several Indian dances performed by Gerald Tailfeathers.

Miss Lavallee, a Cree Indian, is a graduate from Qu'Appelle school. She later attended Normal School and took vocal training. At present she is teaching at an Indian day school in Northern Manitoba. She is spending holidays here as a guest at the St. Mary's R.C. School on the Blood Reserve.

Following the concert the participants were all invited to a luncheon at the school. Monday the cast were taken on a trip to Waterton Park, Pincher Creek and Crowsnest Pass by bus and enjoyed a day's outing.

St. John's Junior Seminary

Fort Alexander, Man.

by Bro. F. Leach, O.M.I.

A little while before Christmas, I had the pleasure of making a three-day visit to St. John's Junior Seminary, at Fort Alexander, Manitoba, an institution unique of its kind as it is intended exclusively for Indians.

The structure comprises a two-storey main building 60' x 30', which houses the staff and students, and a wing approximately half the size where, above the basement, is the chapel.

As we enter the hall of the main building we notice, on the right the study with an adjoining bedroom of Father Appollinaire Plamondon, O.M.I., Spiritual Director of the seminary. The furniture was far from luxurious, some of it homemade, and just essentials. Opposite the Father's room was a small parlor.

At the end of the corridor, on the first floor, is the recreation room of the students. Here, I saw a ping-pong table made from a sheet of plywood laid on two trestles; along the wall, cupboards which were for the possessions of the boys.

They were occupied in various pursuits. A ping-pong game was in progress; one young fellow was seated getting a haircut; another couple were playing string instruments; but what surprised me most was learning that nearly all the laundry is done by the boys themselves; in fact, at that moment, some were busy pressing their clothes.

The kitchen and dining room were at the other end of the corridor. At mealtime, the staff and students partake of the same fare. The food was sufficient, plain, but well prepared. For

breakfast there was rolled oats, beans, bannock and tea.

The midday meal usually consisted of soup, meat and potatoes. On Fridays, there could be a dish of macaroni, flavoured with cheese, eggs or fish.

I certainly admired the cook. He was a young man, in his twenties, who had offered his services to the Fathers. He was always in good humour, saw that there was plenty on the table and made a wonderful job with the provisions at his command.

On the second floor is the study hall which also serves as a classroom. To obtain an idea as to how these young Indian students were getting along I asked permission to correct some of their monthly tests.

The boys are a great credit to their professor, Father L. Alarie, O.M.I. The maximum marks obtainable for each subject was fifty and, although I was quite strict in awarding the points, all made a good showing and some well above average.

Father Alarie has his bedroom next to the study hall and adjacent is that occupied by M. l'abbé Armand Plamondon, brother of the Spiritual Director. He is the bursar, a position I would not care to handle for reasons which will be mentioned later on.

The last rooms on this floor are the dormitory with a room attached, for a Brother. Again the poverty of the Seminary was manifested. Again, the bare necessities.

The chapel, as already mentioned, is the full size of the wing of the building. The altar

is neat and clean but simplicity itself but this plainness is somewhat relieved by a painting, 10' x 10' in size which forms a picturesque background. The base of the picture portrays the world and its continents, whilst above in the clouds, is a well proportioned Host radiating beams of light which brighten the earth.

The lesson the scene intends to convey is easily understood. Jesus loves us so much that He gives Himself to be the food of our soul. He diffuses his love through the Holy Eucharist and by the means of this great Gift we will obtain the courage and strength to resist sin and temptations, thus leading good lives. We will, when called, obtain the eternal reward which He has promised to those who do His will.

The painting is the work and gift of Mrs. Boutal, of St. Boniface, assisted by Rev. Sister Louise, a member of the Congregation of Oblate Sisters of the Sacred Heart and Mary Immaculate.

I thoroughly enjoyed my visit. I could but admire the happy spirit prevailing among all. The boys, during the study periods, were serious and lost no time; cheerful when employed in sweeping the floors, tidying up or washing the dishes and gay and lively during the recreations.

During my three-day visit, there was not a discordant note. Remember that this family spirit goes on in spite of many privations or lack of many little comforts.

At present, this Seminary for Indian youths receives no financial assistance from any government department and must therefore, rely entirely on voluntary contributions. Funds must be found to buy food, clothing; to pay for the heating and lighting; school books and repairs sometimes needed.

The lack of funds is a great strain to all the staff, especially the bursar. Outstanding accounts must be paid if the work is to continue. Many reservations have no missionary and, in the future, who could better fill this gap if it be not a priest of their own tribe.

I know that the Christmas festivities are long past and all of us spent a little extra money but would it not be possible for you, my readers, to look into that purse of yours and see if you could not find a twenty-five-cent piece or a dollar that could be spared for this very worthy cause.

All donations, however small, will be gratefully accepted by

THE DIRECTOR
ST. JOHN'S JUNIOR
SEMINARY
FORT ALEXANDER P.O.
MANITOBA

3 Couples Celebrate Anniversary

CARDSTON — Three well-known couples of the Blood Indian Reserve were honored at the St. Mary's Catholic School on the Blood Reserve, Christmas Day, the occasion being their 25th wedding anniversary. They were chief of Blood Reserve Jim Shot-on-Both-Sides, wife and 14 children; Mr. and Mrs. John Fox and eight children and Mr. and Mrs. Eddie Heavy Shield and ten children. Mr. and Mrs. Bill Scout were also to be honored guests, but Mr. Scout is ill in the Charles Camsell hospital at Edmonton.

Following the anniversary mass conducted by Father LaFrance, principal at the school, a banquet was held with more than 100 guests seated at the tables, centred with three decorated wedding cakes. Tributes were paid to the honored guests by superintendent R. K. Brown; Ben Brewer on behalf of the Indians of the reserve Albert Many Fingers on behalf of the Blood Band chiefs, Father Goutier in behalf of the St. Mary's school, Father Lavallee, missionary on reserve and James Gladstone.

A special document was presented to chief Shot-On-Both-Sides and family containing a blessing from Pope Pius XII.

SEVEN ISLANDS ELECT NEW CHIEF

SEVEN ISLANDS, P.Q. — Noel Vollant, 42, was elected Chief of the Montagnais Indians on the Maliotenam reservation, in a landslide election December 30.

Chief Vollant, father of five children, polled 105 vote against the 54 registered by Wallis Regis who was running in opposition.

The new Montagnais Chief takes over the leadership of the tribe from Mathieu André, chief for the past two years.

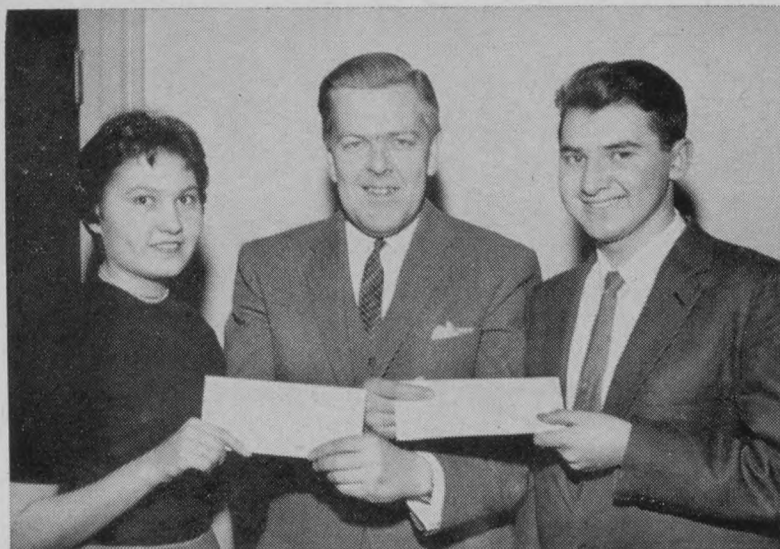
Elected to the Council at the same time were: Francis McKenzie, Adhémar Fontaine, Francis Jerome, Charles Vollant, Auguste Jerome, Gustave Fontaine, Mrs. François Pilote, Jean Vollant and Thomas Vollant.

Elections were held under the presidency of Mr. Gustave Lacombe, Indian Agent, and supervised by members of the Royal Canadian Mounted Police.

The election was celebrated with the raffling of a radio set and a tribal dance held in the modern manner.



Father A. Plamondon, O.M.I., Spiritual Director of the Seminary.



\$1,000 SCHOLARSHIPS AWARDED

The Indian affairs branch of the citizenship department has announced award of scholarships to Indian students for study at Canadian universities and other institutions. Two of the winners received their scholarships at a ceremony in acting citizenship minister Hon. Davie Fulton's office. They are Patsy Seymour, 19 (left), of the St. Regis Reserve, near Cornwall, Ont., who studies at Carleton University here; and Isaac Beaulieu, 19 (right), of the Sandy Bay Reserve, at Dauphin, Man., who is studying at the University of Ottawa. (Marcil photo)

B.C. Indian Art Collection To Be Shown for the First Time

A unique native Canadian art form which flourished 100 years ago on the Pacific Coast was displayed at the National Museum of Canada for two months beginning Jan. 14.

The display was opened by Hon. Howard Green, Minister of Public Works. Mr. Green was introduced by Dr. Jacques Rousseau, director of the Human History Branch who spoke on West Coast Indian Art.

During the last century the artists of the British Columbia coast tribes were producing great quantities of masks, head-dresses, blankets, the famed totem wood-carvings, and the intricately patterned argillite platters and bowls. Then the customs of the European newcomers and the settlement of B.C. shattered the traditional Indian society and the incentive for art was lost. Today the best examples of West Coast Indian art are found only in collections,

although several aged Indians carry on the artistic traditions and an attempt is being made to revive the Indians' interest in art and handicraft.

Spent Old Age Teaching Indians

VANCOUVER, B.C. (CCC)—Some 15 years ago, Mrs. Theresa Mary Gallagher and her husband, D. J. Gallagher, retired after 35 years as teachers in Alberta. They moved to British Columbia to spend their retirement.

One day, while glancing through a diocesan weekly, they read an advertisement for teachers for Indian schools. They applied and were accepted. For 10 years of their retirement they taught at Sliammon and Church-house Indian reserves.

Mrs. Gallagher died early this month, mourned by old pupils of Alberta and British Columbia.

Famous Indian Chiefs. John W. Moyer. M. A. Donohue & Co. \$3.00. Eleven great chiefs are presented as they lived, their successes and failures and the importance of their roles in history. The book is handsomely illustrated and is interesting, informative reading for all age groups.

Eagle Wing. Coleman, Eich and Frogner. Greenwich. \$2.00. This is a charming little book about a Chippewa boy of 1880 who lived on the shore of Mille Lacs in Minnesota. The authors have succeeded in presenting the characteristics of this group in good fashion. (Juvenile).

Book Review

American Before Columbus. Elizabeth C. Baity. Viking Press. \$4.00. The book unfolds an impressive panorama of life on the American continents before Columbus came. It begins with an exciting account of the ice age animals and sweeps in dramatic episodes to the Incas of the South. A profusion of drawings and photographs enhance a book that is thrilling in its own right.

Black Hawks. Arthur J. Beckhard. Julian Messner, Inc. \$2.95. An excellent story of the life of this great-hearted leader of the Sauk and Fox. (Junior).

Visit of the Statue of Fatima To Hobbema Indian Agency

HOBBEMA, Alta. — This Pilgrim Statue accompanied by Father Moore, arrived at our school, Nov. 12.

An Indian motorcade and the Ermineskin Indian school's five buses met the statue at Wetaskiwin parish, 10 miles north. The motorcade accompanied the Virgin on its way to Hobbema, reciting the Rosary, led by Father Moore, with the use of two loudspeakers. The statue, installed on a car, was illuminated. The R.C.-M.P. led the parade.

Arriving at Hobbema, the statue was brought to the girls' playroom and installed on a throne decorated with flowers. Father Moore recited the Rosary and told the parents and their children to turn towards the Blessed Virgin for spiritual help by the daily recitation of the Rosary at home. "This strong weapon will never fail and will finally crush immorality and sin. Millions of adults, teenagers and children of all ages, even non-Catholics say the Rosary that will bring peace at the end in this troubled world."

Then Father said the statue has been carved in Fatima, Portugal, blessed by His Holiness Pope Pius XII, and has been travelling since nine years and has been in many countries around the world. The school children and staff took turns in the recitation of the Rosary.

In the evening, the statue was transported on the shoulders of four army cadets to the Ermineskin Indian church, followed by parents and children, each with a lighted candle in hand, reciting the Rosary and singing hymns.

In church, Father Moore recited again the Rosary with the Indian people, school staff and employees and preached once more. During the rest of the night, the faithful recited Rosaries.

The next day, the Statue visited the Samson, Montana, and Louis Bull Indian churches, where Father recited the rosary again and preached the message of the Blessed Virgin Mary who is asking to recite often the rosary to bring peace in the world, as she said in Fatima, in 1917. A Mass was said in each church and many received Holy Communion.

Travelling from church to church, a motorcade accompanied the statue and the rosary was said.

The statue left Nov. 14 for Ponoka parish, leaving in our school and on our reserves a deep impression that persuaded us to recite more and more the Rosary as ever before, especially at home, because "a family that prays together stays together."

Bolivia Agreement With The Holy See Crowns 4 Centuries Of Mission Work

LAPAZ (CCC) — On Dec. 4 an agreement was signed between the Holy See and the republic of Bolivia concerning Catholic mission territories, which recognizes the work of the Church during the past four centuries.

By the agreement, the Vicars Apostolic of Beni, Chiquitos, Cuevo, Nuflo de Chavez, Pando and Reyes, are charged to harmonize religious instruction in public schools with the teachings of the Church. The Vicars Apostolic are to see to it that the teaching of religion and of Christian ethics will be given in all public schools; they will have the authority to establish and conduct schools, as well as secondary and professional colleges and institutes.

The agreement also provides for material progress in mission territory. The missionaries will be asked to help civic authorities. Industrial and commercial resources will be studied in each region by competent per-

sons, the government will grant the financial aid for the development of agriculture and industry as well as for the establishment of cooperatives and welfare projects.

Tax exemptions will be granted to favour new developments. Unused lands will be available to Church authorities for social and missionary endeavours.

Uncivilized tribes may settle on these lands and small farm holdings and cooperatives may be organized for them. Special measures will be taken to protect the natives from abuses.

Commenting on this historical agreement, the "Osservatore Romano" writes that it recognizes the social benefits achieved by the Church in bringing the Gospel to America since the days of its discovery. The convention crowns four centuries of missionary apostolate; it augurs favourably for the future development of the Bolivian nation.

More Indians In Winnipeg Than On Any Reservation

(Winnipeg Tribune)

WINNIPEG, Man.—There are now more Indians living in Winnipeg than on any single reservation in Manitoba — and the movement is growing.

This was revealed at the fourth annual conference on Indians and Metis by Jean Lagasse, chairman of the conference's housing committee.

Though no figures were quoted, the department of Indian Affairs later said that a survey had shown that more than 2,000 Indians lived in Winnipeg.

(We can't dispute these figures. If they are correct, then the statement is correct. The largest reservation in Manitoba is at Island Lake, where there are 1,620 Indians.)

Throughout the entire three-day convention in the legislative building, delegates were unanimous in the opinion that Indians require more assistance in making the transition from reservation to city life. The conference discussed 10 resolutions designed to improve the welfare of Indians here.

Suggested remedies for the present plight of the native North Americans were presented in the resolutions which stressed a need for increased education, recreation, housing, counselling, and improved employment.

The conference urged that a referral service for Indian and part-Indian newcomers to Winnipeg be established to guide and counsel on matters of employment, housing, education, health and other community services.

Delegates passed five resolutions

aimed at improving education of Indians and Metis. They urged:

- Provision of provincial government scholarships to worthy students.

- Institution of short, factual training courses.

- Factual courses at local schools on "Urban Life and Its Requirements."

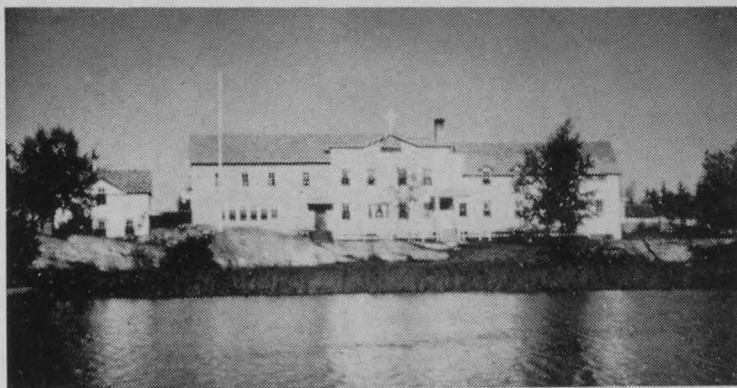
- Training for all students in differing cultures.

- Provision of technical courses for Indian and Metis.

The conference also passed resolutions asking that Indians who have adjusted successfully to urban life be enlisted to aid other Indians, and urged that Indians be made aware of conditions in urban society while they are still on reserves.

To help solve the Indians' city housing problems, the conference recommended that city council be urged to build rental accommodation that could be rented according to income and size of family.

Discussion on resolutions was stimulated by a delegate who claimed the only lucky Indians were those who had had TB. He claimed that when cured, the rehabilitation program prepared them for city life.



Norway House R.C. Indian Residential School, at Jack River, Man.

A Progressive Mission: Jack River

NORWAY HOUSE, Man. — Plans are being made to double the accommodation of the Norway House Catholic Indian Residential School at Jack River, a few miles from here.

The present residence in the only Indian school owned by the Catholic Church in Manitoba, but it is, like the other Indian Residential schools, maintained through federal subsidies.

The present school is staffed by 7 sisters of Jesus and Mary (of Sillery, P.Q.). It accommodates 45 boarders; to cope with the increase in Catholic population, some 90 pupils are now in need of residential school care.

The history of that institution dates back some 30 years when the Cross Lake Indian Residential School was destroyed by fire; at that time permission was given by the Federal Government to board a number of pupils at Jack River Catholic mission residence.

When the Cross Lake school was re-built, it was found too small, so the Jack River residence was maintained as an extension of Cross Lake school.

There are also 45 day pupils attending the school at Jack River. A request for a 3-classroom building, complete with home economics and manual training facilities, is now under consideration by the Indian Affairs' Branch.

Jack River Mission was founded in 1910; under the pressure of certain groups it was forced to close. Meanwhile the Cross Lake Residential School establishment was authorized by the Government.

In 1924, the late Fr. Dubeau re-opened the mission and obtained the establishment of a day school. The Catholic population of Jack River stands now at some 500, three fourths of which are Indian and the others, Metis.

At Rossville, close to Norway House, a chapel was built and a resident missionary appointed in 1951. A 2-classroom Indian Day school is now under construction for the Catholic pupils in the area.

Economic Situation

There are close to 2,000 Indians and Metis in the Norway House area. The population has outgrown the available natural resources; except for beaver, the trap lines are not productive and the fish market has dwindled almost to zero.

The annual relief bill is around \$125,000. About one hundred men have left Norway House this winter to work at the mining development of Moak Lake and of Thompson.

In a recent interview, Fr. Guy Remi, O.M.I., director of the Norway House Catholic mission, said that the establishment of a saw mill and of filleting and packing plant would help to relieve the situation. Fr. Remi believes, however, that as education progresses, more and more pupils should be directed to high schools and receive training in trades, so that they may earn a living away from Norway House.

It is also reported that the annual sale of beer and of cigarettes in the Norway House area almost equals the relief doled out by the Government.

New Indian Operated Taxi Service

THE PAS, Man.—Taxi drivers and taxi operators in The Pas had seven foolscap pages of regulations, in the form of a new taxi by-law thrown their way by town council.

Coming under the scrutiny of the Board will be 24 cabs, now in operations, for a population of 4,000 and an additional two more vehicles planned by the Indian Affairs Department.

Indian Affairs has submitted to town council, a plan to operate an Indian operated taxi service between The Pas and the Reserve. Regular taxis will be barred from the Reserve, except in cases where the fare is an authorized white person, although white passengers will be free to use the Indian service.

The Indian service will consist of a car and a Volkswagen bus service. Plans call for the establishment of proper rest room facilities on Indian Affairs

land on Fischer Avenue, from which the Indian taxi service will operate.

The proposal for an Indian Taxi service was submitted in a communication from the local agent, Dick Bell. The plan received the endorsement and congratulations of Council, and has been discussed and planned in full by the Council on the Reserve.

ST. VITAL, Man. — On Jan. 23, Fr. Paul Piché, O.M.I., now at Ottawa, and Fr. O. Robidoux, principal of Qu'Appelle's Indian school, met a number of alumni from St. Paul's Indian High School at St. Boniface Sanatorium where they were guests of Sr. Winter, S.G.M.

The group included Miss Stella Lavallee, nurse at Red Lake, Ont.; Miss Anita Bellegarde and

Miss Frances Fontaine (both of Man. Teachers' College); Miss Mona Dumont and Miss Maxine Nanawin (both nurses' aids); Miss Eva Trottier (practical nurse); Miss Jeanne Cyr (X-ray technician); Miss Elizabeth Littlechief (lab. tech.); Miss Beverley Sinclair (St. Boniface Nursing School); Miss Lorraine Bellegarde (lab. tech.); and Mr. Glynn Bellegarde (lab. tech.).

St. Paul's High Alumni Meetings

On January 17, Fr. Piché also had met in Saskatoon other alumni from Lebreton: Miss Ruth Ann Cyr (St. Paul's School of Nursing), Mr. Guy Wuzicapi (Geology, U. of Sask.), Miss Leona Big Eagle (business college), Mr. Kenneth Goodwill (Agriculture, U. of Sask.), and Mr. Gerald Star (business college graduate, now employed in Saskatoon).



Three Indian students, the first in Manitoba to receive scholarships under new federal policy, received cheques at the annual conference on Indians and Metis. Shown in the presentation ceremony are (left to right): Tom Stevenson; R. D. Ragan, superintendent of Indian Affairs in Manitoba; Joseph James Anderson; and Beverley Sinclair.

Father André Renaud Speaks in Winnipeg

Whites Must Help Indian Integration

(Winnipeg Tribune, Jan. 28)

It is largely up to the white man to make integration with Canada's Indians possible, says one of the leading national experts on Indians.

Final integration, enriching to white and Indian alike, cannot come unless the white people acknowledge national responsibility "for the dead-end situation" Indians are in today, Rev. Father Andre Renaud, O.M.I., told the fourth conference on Indians and Metis in Winnipeg.

The whites must also "rediscover the true personality of the original Indians," he said. The Indians' own culture is at least as good as the white man's in many ways.

Father Renaud is an executive committee member of the National Commission on the Canadian Indian. He is also director of studies and superintendent of education with the Indian and Eskimo Welfare Commission, and lectures on anthropological education and cultural anthropology in Ottawa University's psychology and philosophy departments.

Long Experience

His many years' work with Indians through the Oblate

Order have given him a deep insight into the many handicaps to integration.

Canada's efforts over 20 years at giving Indians identical schooling to that which white people get have proved there is far more to cultural integration than meets the eye, he said.

"It is slowly dawning on us that there are cultural differences of a much deeper significance, and that because they have not been taken into account, they are for the most part responsible for the poor results obtained up to now."

Culture, he said, "is what makes us feel either at home or a stranger in a given social environment," or "is what leads a community to classify a given individual as its own or as a foreigner."

Indians' cultural traits strongly contrast with the white people's. Some are definite obstacles to getting jobs, accommodation and social participation with other ethnic groups in a city.

The white man must understand these differences and help to eliminate or minimize them. To do this the white man must also change his own cultural makeup.

"It would be childish indeed to expect our Indian friend to be the only one obliged to change his ideas, attitudes and values. There must be give-and-take on both sides."

The whites must scrap their stereotyped notions about Indians and recognize the valuable contributions Indians have made to Canadian development.

"We cannot expect our children to associate intimately with classmates of Indian descent if their only ideas about Crees, Blackfoots and Saulsteaux are culled from Hollywood movies and cheap comics."

The whites must also destroy their "Western European superiority complex," particularly the dream that Indians and their culture "can and must be recast into our own image."

If they don't, integration would be impossible. The Indians have principles of their own to live by and therefore cannot accept everything that goes along with a white man's job, he said.

Nor must the white people expect Indians to mix exclusively with non-Indians. "This is asking the impossible." Germans, Ukrainians, Hungarians and other ethnic groups enter Canadian life through various clubs and organizations of their own. The Indians must be allowed to do the same, Father Renaud concluded.

Three Manitoba Students Receive Scholarships

WINNIPEG, Man. — Three of 14 scholarships being awarded to Canadian Indians by the federal Indian affairs branch were presented at the fourth annual conference of Indians and Metis.

The three cheques, worth a total of more than \$2,000, arrived from Ottawa during the convention and were presented to Winnipeg students, Jan. 25.

First Time for Indians

This is the first year that such scholarships have been awarded to Indians to encourage higher education and training.

Winner of a senior matriculation scholarship, worth from \$750 to \$1,000, for the best senior matriculation student of the Saskatchewan region, was presented to Tom Stevenson. Mr. Stevenson is now studying arts and music at the University of Manitoba.

At Brandon

The 22-year-old scholar, of the Cowesses band of Broadview, received his early education at Brandon residential school, Earl Haig city school in Brandon and Birtle residential school.

A second scholarship, worth \$500 for the most outstanding junior or senior matriculation student in the Manitoba region who is accepted by an accredited hospital for registered nurses' training, was presented to Beverley Sinclair. Miss Sinclair, 17, of the Peguis Indian band at Hodgson, Man., is currently training at St. Boniface hospital.

From God's Lake

Joseph James Anderson, of the God's Lake band, in Northern Manitoba, received a cheque for \$750 to continue vocational training at Manitoba Technical Institute. Mr. Anderson was a TB victim and a patient in the Brandon sanatorium from 1949 till 1952 and underwent operations. He is currently taking a machinist's course.

Another scholarship to a Manitoba Indian, Isaac Beaulieu, of Sandy Bay, will be presented in Ottawa where he is now attending university.

Some 86 applications for scholarships were received by the Indian affairs branch, but only 14 were deemed worthy of financial assistance for their education.